Finally, the fact that one can have only one mother is terminologically expressed by the category imuga ("mother"), of which the only member is one's own mother.

Marriage

Ideally, marriage should be contracted with some of the lineages from the opposite moiety which are in yorubodare relationship ("alliance") to one's own lineage. Though, because of depopulation, this is rarely the case today, the Bororo are still proud when they can say: I mugu paga karegure, itoredije apore imugure, ikoge, ivire, tadare imugure which can be translated, "I do not live in this place (his wife's house) just by chance. I stay with my wife, I stay among my spouses." It is difficult to render into English the Bororo paga which I translated "by chance." (The Brazilians have the adverb "a toa" that renders it better. This adverb is used very much by the Bororo when they speak Portuguese.) The sentence means that the man is married according to tradition. In saying "I stay with my wife," the Bororo means to say, "I stay with a woman who, by prescription, should be my wife." Every story which describes the establishment of special relationship between two clans by virtue of some gift has the same conclusion "... and so he made them his yorubodare ("allié"), his husbands, and his wives" (Oinore ure uyorubodaredo, ukogedo, uviredo apo).

A marriage ceremony is very simple. The mother of the girl brings food to the house of the boy, and, if he accepts the offer, he will eat the food (Colbacchini and Albisetti

2: Steinen--653 E,D-5 (1884, 1887-1888) 1894 SP7 Bacairi
Trumai SP23
Paressi SP19
Bororo SP8

Appendix.

I. Word List of the

1. Nahuquá, 2. Yanumakapü-Nahuquá, 3. Mehinakú, 4. Kustenaú, 5. Waurá, 6. Yaulapiti, 7. Auetó, 8. Kamayurá, 9. Trumaí, 10. Paressí, 11. Bororó.

The following lists, which I have arranged as uniformly as possible, are limited to substantives, personal pronouns of the first and second person, colors, numbers, negation. With anything else I should necessarily have to enter into grammatical discussions which would lead me too far afield. For this reason I have also been obliged to dispense with any kind of comparison. Anyone who studies the words a little more closely will easily recognize a number of regular forms of phonetic change and will be able to convince himself of the important fact that in the various groups -- especially in a comparison of the Auetó and Kamayurá /Camayura/ with the lingoa geral -- there takes place the same softening of the initial sound of the stem that I pointed out for Bakaïrí /Bacairi/ and the Karaiben /Carib/ idioms. Everywhere, it seems, with lawful certainty, we come across the three series of the p-, t-, and k- initial sounds as the oldest possession of the base-languages.

The spelling has been kept as simple as possible. Note only:

a English a as in walk.
y as in York.
v German w.
χ guttural fricative, our German ch formed at the middle palate.
š French ch.
s French c.
ž French z.

ð English th.

Trumai SP23
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/524 cont./

T
P
B
●104

λ (Nahuquá) difficult sound, midway between gl and ri, is always syllable-forming and similar to r + reduced vowel.

t̲, p̲ means that these consonants are scarcely audible, as is occasionally also indicated by parentheses.

Tilde ~ means nasalization.

000 /The word lists, pp. 524-547, have been omitted in the translation. See the foreign text./